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a dull paragraph. Estimates will probably vary as points of view. Some critics may regard the metaphysical parts as valueless because impossible. But that would suggest innocence of a perennial problem. The learning, the philosophical acumen, and the profound sincerity of the author all will gladly concede.

Greater Men and Women of the Bible. Vol. I.

Edited by James Hastings. New York: Scribner, 1913. Pp. xii+517. \$3.00.

Christian ministers in all lands are now under further obligations to the indefatigable editor of this new series. Dr. Hastings desires to help the preaching of the present day to be attractive. He says truly that preaching makes little or no impression unless it wins the heart. Touch the imagination, and the heart is almost won. The surest way of securing attractiveness and touching the imagination is a restrained use of illustrations. This new series helps the preacher and the popular lecturer to discover and use the rich illustrative material in the Bible. But it does more than this, for Dr. Hastings insists not only upon attractiveness but upon *accuracy* in preaching. To this end, while the series aims to be constructive and positive in tone, it recognizes the work of modern criticism as one of the factors to be taken into account in homiletic use of the Bible. The volume before us takes up the outstanding characters in the Book of Genesis, from Adam to Joseph. A great deal of the text is supplied by the editor; but the larger part of the volume consists of quotations from the best modern writers.

Theodore Thornton Munger. By Benjamin W.

Bacon. New Haven: Yale University Press, 1913. Pp. xxiii+409. \$3.00.

In this volume, Professor Bacon turns aside from his work of biblical interpretation and teaching to give us a deeply interesting study in the life of a typical New England minister of the modern age. Dr. Munger was a disciple and successor of Horace Bushnell, and he did valiant service in helping the churches of New England and of America through the painful transition from the old orthodoxy to the new theology. He was a man who, while admitting the value of liberal religious movements outside the ranks of orthodoxy, preferred to walk in the old pathways and, so to speak, strike up a livelier tune for the marching hosts. He recognized that, in the providence of God, there is work in the world for the "come-outers" and for the "stay-inners"; and he chose to be of the latter company, although feeling restive at times.

The story begins with Munger's early years, taking him forward through his college days at Yale, his training and ordination for the ministry, and his widening sphere as a clergyman

and author. A selected list from his published writings covers seventy-eight titles. The book is full of source material for the history of New England life and theology. In addition to its deep human interest, it has literary charm. The author's task is well done, and the volume should find much appreciative attention.

Charles Gordon Ames. A Spiritual Autobiography. Boston: Houghton, Mifflin Co., 1913. Pp. 229. \$1.25.

Editor of the *Christian Register* for some years, and connected with the Unitarian churches for half a century, Charles Gordon Ames was a vital figure in American religious life. The volume opens out on the sunny side of Unitarianism, and gives a fresh insight into the spiritual evolution of the United States. Like all good biography, it takes one outside the particular subject. It begins with the author's experience as a child in a rigid, Calvinistic home in New England, where his thoughts "on awful subjects rolled, damnation and the dead." It moves forward through his conversion in the Free Will Baptist church, his ordination to the ministry of that denomination, his experiences in the western states, and his transfer of allegiance to the Unitarian church. His treatment of the attitude of religious liberalism in the fifties and sixties toward the slavery struggle is especially timely in view of the present social crisis in the churches.

Crime: Its Causes and Cures. By Thomas S.

Mosby. St. Louis: C. V. Mosby Co., 1913. Pp. x+354. \$1.75.

A truly religious book, because it recognizes a fundamental moral order in the universe, to which men must conform, not only in their individual capacities, but in the arrangement of their social systems. The author quotes approvingly the words of Professors Small and Vincent to the effect that all rational reformers must keep in view the reciprocal interrelation between men and institutions, and that insistence upon only one-half of this twofold truth is a source of much confused thought and fruitless effort.

The volume is ahead of the times; and the present generation of criminology experts will not like it. While modern criminology has achieved good results in its treatment of the individual sinner; while we must not withhold generous praise for its painstaking researches, and for the new humanitarianism with which it is animated, the fact remains that criminology to date has occupied itself with one-half of a twofold truth. It has emphasized the "individual," and, so far as it has reckoned with "society" and the "environment," it has been limited to reforms which, when the utmost is